

HONINESS TO THE LORD.

WITH ALL THY GETTING, GET UNDERSTANDING.



THERE IS NO EXCELLENCE WITHOUT LABOR.

THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

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C O N T E N T S :

Vol. 19.

Wheel-Barrows, (Illustrated.)
The Building of Temples, by W. J.
Keeping his Word.
Our Theological Class, by Uriel.
Topics of the Times, by The Editor.
Deseret S. S. Union Meeting.
Tampering With Temptation.
Editorial Thoughts.
The Colossus of Rhodes, (Illustrated.)

A Glimpse of Ancient History, by J. H. W.
Tools of Great Men.
Lessons for the Little Ones.
Speak Kindly, by J. C.
Earth's Creatures, by Uncle Zeph.
How to Return a Favor.
When Evening Comes we Wait for Thee,
Words and Music by E. F. Parry.
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ALL THY GETTING GET UNDERSTANDING. Solomon.

WILL DESPERATION

WHEEL BARROW

VOL. XIX.

SALT LAKE CITY, JULY 1, 1884.

NO. 13.

WHEEL-BARROWS.

IT is unnecessary to tell our readers what a wheel-barrow is. I think every one of them has seen this one-wheel conveyance; and no doubt many of them have had the privilege of pushing one along the streets, or the honor of riding in one while some one else did the pushing. But if you have not seen one of these "push-carts" you should take notice as you go along our public streets. You will frequently find one resting on the sidewalk near a shade-tree, with a boy close by lying on his stomach, in the grass that grows on the bank of the ditch. If the wheel-barrow happens to be empty, the boy who uses it will be sure to find some-body to ride in it, and away he goes at full speed. It is a peculiarity of boys to dislike profitable work, but they will do any amount of useless labor for what they call fun. If you want to keep a boy employed, just make him believe the work is fun or mischief, and you will have no more trouble with him. Most boys are by no means lazy. They will work hard all day, especially if they get that which suits them, and what they like best is something that requires considerable muscular exercise, such as a game of ball.

But I am forgetting the subject upon which I first started. Wheel-barrows always remind me of boys, because when I was

a boy I had a wheel-barrow, or rather I had to push one. I would much rather have had a horse and cart, although they would have cost more to keep. Wheel-barrows however are not healthy, for when a boy pushes one with a load on about half a mile without stopping it makes him sweat; then he lies on the cold ground and gets the colic. This is the reason boys don't go one block with a loaded wheel-barrow without stopping six times.

Wheel-barrows are, after all, very useful. They can be put to good service in many ways. They are indispensable to those who have gardens to cultivate. Miners and many others find them quite handy. They require no horse to draw them, and are always ready for use.

In this country they are not considered a very desirable means of conveying passengers from place to place—they travel too slowly. The people of China, however, who are noted for their patience, have used wheel-barrows for this purpose for many years. They are also used for other purposes, as you will see by looking at the picture. I cannot tell what business this Chinaman follows. You may be able to if you can decipher the characters on the side of the wheel-barrow. Perhaps he is a peddler, and practices the profession of dentist at the same



time, as he has some instruments attached to the side of his cart. In Japan, and perhaps in China, too, the dentist travels around the country extracting teeth for those who desire it. His instruments consist of a mallet and a few chisels. But by hammering and prying he manages to get the annoying teeth out, and sometimes a jaw-bone as well.

The wheel-barrow shown in the picture is quite different to the ones familiar to us. This one has the wheel placed under the center of the load so that it is balanced. But if there was no sail attached, or if the wind ceased blowing, it would require more strength to push it along than one such as is used in this country. This wheel-barrow would serve as a model for one who has inventive ability to pattern after. With the addition of legs upon which to stand when the person using it wishes to rest, it would be much easier to push than the other style, providing the wind could be raised at any time required, and in the right direction. One might make a fortune manufacturing them for trade, like the one in the engraving. The only objection one might have for such a wheel-barrow would be when the wind was too strong. Then the contents of the barrow would be thrown to the ground, and the pig-tailed celestial would be hoisted a few feet in the air, and would land very abruptly upon the remains, thus making a total wreck of the whole business.

TOM TOM.

THE BUILDING OF TEMPLES.

BY W. J.

TEMPLE building is a noble and God-like business. Building a house of God, and for God, is strange, yet natural—strange to those who know not of the plan of redemption, yet perfectly natural to those who understand it. As the earth is the Lord's, why should He not have a house upon it? And why should He not introduce into that house a little of His own style of architecture? Certainly, He should have a house upon it, and it should be built as He wants it, or it would not answer His purpose—it would not suit Him. He well understands the plan of salvation. He knows what ordinances must be administered in a Temple, both for the living and for the dead, to prepare them to enter His presence and enjoy His glory. Man knows nothing of these things without revelation, hence our Heavenly Father has designed, in this dispensation, to instruct His servants to build Temples, and He has shown us how to do it, and they are rearing Temples to His most holy name; the Latter-day Saints are performing this glorious work to the acceptance of their Father and God.

How many Temples have been built upon the earth previous to the present century is not generally known. This statement is made with reference to the Temples of God. Scripture and tradition generally furnish us but few, among which was Solomon's. But we have very good reason for believing that there were many. In the first three chapters of the first book of Samuel we read of persons going up to Shiloh, yearly, to worship and to offer sacrifices to the Lord of hosts; of Eli the Priest sitting "by a post of the Temple of the Lord;" of Hannah taking sundry offerings and her child Samuel "unto the house of the Lord in Shiloh;" of the crime of Eli's sons "at the door of the tabernacle of the congrega-

tion;" and what occurred? "Ere long the lamp of God went out in the Temple of the Lord, where the ark of God was;" and this was nearly one hundred and seventy years before Solomon's Temple was dedicated—all of which justify the inference that there was at that time a Temple, or house, or tabernacle, in which the Priesthood administered, and in which the "ark of God" was preserved till the Philistines took it from the camp of Israel. In the seventh chapter of the second book of Samuel we read: "And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." Now, with regard to this, it is legitimate to ask, did the children of Israel build a Temple in Egypt? It is presumable, too, that the people of Enoch built Temples to the Most High wherein they received keys and powers preparatory to their translation. And we must not forget that the Book of Mormon informs us that a temple was built upon this continent in about twenty years after the Nephites located upon it, and nearly six hundred years before Jesus came as the "Babe in Bethlehem;" and it is probable that this was not the only Temple built by the Nephites, and that the Jaredites built Temples at an earlier period upon this land of Joseph.

In this last and most glorious dispensation of our Heavenly Father to His children upon the earth, this important work of building Temples has been renewed by the command of God. Joseph Smith, the prophet, being inspired by the Holy Ghost, was led to exclaim: "Lord, when will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy Temple stand, unto which all nations shall come in the last days?" And his prayer was soon answered by a revelation given in July, 1831, in which the following words occur: "Behold the place which is now called Independence (Jackson county, Missouri), is the center place, and the spot for the Temple is lying westward, upon a lot which is not far from the court-house;" and the site of that Temple was dedicated Aug. 3, 1831, "which Temple," the Lord declared in September, 1832, "shall be reared in this generation; for verily, this generation shall not all pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

In June, 1833, the Lord required another temple to be built, the corner stones of which were laid in Kirtland, July 23, 1833, and it was dedicated March 27, 1836.

July 3, 1837, ground was broken for a Temple at Far West, Missouri, and the corner stones were laid July 4, 1838.

The corner stones of the Nauvoo Temple were laid April 6, 1841. The baptismal font thereof was dedicated November 8, 1841. This was a temporary font for immediate use. There were partial dedications of the Temple November 30, 1845, April 30, and May 31, 1846, and it was burnt November 19, 1848, by Joseph Agnew, for a purse of \$500, made up by jealous and malicious neighboring towns.

Ground was broken and site dedicated for the Temple at Salt Lake City, February 14, 1853, and the corner stones thereof were laid April 6, 1853.

Ground was broken and site dedicated for the St. George Temple November 9, 1871, and portions of it were dedicated

January 2, 1877, the full dedication taking place April 6, 1877.

Manti Temple site was dedicated April 25, 1877, and the corner stones were laid April 14, 1879.

Logan Temple site was selected May 17, 1877, ground broken and site dedicated May 18, 1877, corner stones laid September 19, 1877, and Temple dedicated May 17, 1884.

The critical objector may remark that "some of the Temples referred to have not been built." True, but they *will be*, in the Lord's time. God's purposes fail not. He may also add that "not even the first Temple named, viz., that in Jackson county, Missouri, has not been erected yet." This is true, also; and what great wisdom was displayed by the Lord in this matter, seeing that His people must be away from there many years fulfilling the ancient prophecies, getting much experience in Temple building, among other things and thus preparing themselves to build the most magnificent Temple to be built in this generation, namely, that in Jackson county, Missouri! He may also urge that the Temple in Salt Lake City has taken a long time and considerable means to get it up to the square. Very true, comparatively, but let him reflect that the Saints were few in number in an early day in this Territory, and impoverished by drivings, mobbings, robberies and persecutions, having to contend also with all the disadvantages of a new and desert country. Let him compare the circumstances of the Saints with those which Solomon was placed in when he built a temple of God. Solomon had 3,300 men as overseers, 80,000 "hewers in the mountains," 70,000 "that bare burdens," 10,000 "getting Cedar and Fir in Lebanon," besides a large number of men who worked with this 10,000 of Israel, and for whose services Solomon annually paid Hiram, king of Tyre. (*I. King iii.*) Besides this, David, his father, had provided in his day, gold, silver, brass, iron, and precious stones, and had given a private donation of "three thousand talents of gold," and "seven thousand talents of refined silver," valued at over \$85,000,000. (*I. Chron. xxi. 4.*) This donation, together with the donations of the chiefs and princes of Israel, amounted to £907,782,156, according to a calculation published by the *Church of England Quarterly Review* some years ago. Just think of it, \$4,402,743,456,60 laid up beforehand to build a Temple! Yet, notwithstanding this large and almost inconceivable amount of gold and silver was prepared, and a vast army of 163,300 men, besides those engaged of King Hiram, *preparing material*, to say nothing about the many mechanics engaged in putting up the building, it took seven years to complete it. (*I. Kings vi.*) It took forty-six years to re-build the Temple at Jerusalem. (*John ii, 20.*) Therefore, let these and all effecting circumstances be taken into consideration, and let silence reign in regard to time and means expended in rearing the Temples of the Most High God.

This is pre-eminently a Temple building age. This continent is peculiarly a land of Temples. Upon this continent steps have been taken, during about a half century, to rear eight Temples, four of which have been sufficiently completed to be used for the glorious purposes for which they were built, two others will be completed in the near future, and the other two will be built when the Lord says "build them." Scores and hundreds of Temples will be built on this favored land of Joseph. These labors will be performed with a willingness that will surprise the world, and give joy to the world, and for the salvation of honest but slumbering millions of many generations. All that mortals can do must be done, and the Priesthood behind the veil will do the rest—they will come into the

Temples of God bringing with them lists of the names of the honorable and obedient dead. These will be officiated for upon the grand vicarious principle upon which the redemption of man is based. Those acting substitutionally will become saviors upon Mount Zion. The dead will be delivered from their prison house. The living will be endowed with power from on high. The living and the dead will be prepared to pass the angels and the Gods to their exaltations. And the honest, the obedient, the faithful, and the redeemed of the family of Adam, belonging to this earth, will be bound together in the heavenly patriarchal order, as a part of the great family of the heavens, to enjoy the bliss of celestial union forever and ever.

KEEPING HIS WORD.

THE saying, "to be faithful in little things is something great," is nowhere more true than in regard to keeping engagements. Sir Walter Napier kept his word for the sake of a child, yet perhaps, he received the greater benefit of the two; for a good act builds up a character, and this will be long remembered to his praise:

While walking one day he saw a little girl about five years of age, who was sobbing bitterly, while gazing in dismay at the remains of a broken dish lying at her feet. He kindly asked the cause of her grief.

"I was bringing my father his dinner," she said, "and I shall be beaten when I go home for having been so careless." But, on seeing the benevolent expression of the old soldier, a ray of hope revived, and she said to him with all the *naivete* of youth, "Can you not mend it for me?"

The general could not undertake to do that, but he said he would give her the money to buy another, and took out his purse for that purpose. Unfortunately, it happened that he had no small change, and so he promised to come back the next day, at the same hour, and give her the promised sum, and the child went away quite comforted, and trusting in his word.

On going home, the general found an invitation to dinner for the following day, when he would meet some friends whom he was very desirous of seeing. But the place was at some distance from the town where he was then living, and how could he avail himself of the invitation without disappointing the little girl? So he declined the invitation on the score of a previously made engagement, preferring to lose the pleasure of seeing his friends rather than disappoint the little girl who had trusted him.—*Ec.*

SHORT settlements make long friendships. The frequent balancing of accounts in business is a sure preventative of incurable alienations, and in cases of actual misunderstanding, all the manuals of good manners ever written contain nothing so complete as the simple rule of Christian ethics—"If thy brother trespass against thee, go and tell him his fault between thee and him alone."

Personal and prompt explanations between the parties, without any communication with others, would settle the greater part of the obstinate quarrels which disgrace civilized society.

Our Theological Class.

SESSION TEN.

BY URIEL.

IT is a mistaken notion that religion is to prepare us to die. It is no such thing. Pure and true religion teaches us how to live to-day that we may become everlasting beings. By our obedience to the principles taught by the Savior, we are redeemed from death, hell and the grave, and become the heirs of life everlasting through our obedience to all the laws of God that He has revealed. The Lord Jesus Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me shall never die." (*John vi, 25.*) Now it may be asked how can the dead believe? We will answer by asking another question: What is death? It is the separation of the body and the spirit, is it not? Solomon said in speaking of death, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (*Ecclesiastes xii, 7.*) This gives us to understand that the spirit is a living intelligence, capable of hearing and believing, and the possessor, although having died in ignorance of the principles of the gospel, can be taught and converted so as to enjoy the blessings of the resurrection. But such persons dying in ignorance are under the dominion of death, hell and the grave, because they have not accepted the conditions by which they may be redeemed from them. But when we accept the offer of mercy and are born of water and the spirit and live the principles of the gospel, we have passed from death unto life, and death, hell nor the grave has no dominion over us.

Christ told His disciples that those who believed and accepted the gospel should be saved; but those that believed not should be damned. He says the same to-day. Well, but how is this? Why should they be damned? It is on this principle: the inhabitants of the world are called upon by proper authority to repent and worship the living and true God. Those who receive the message receive by baptism the remission of their sins and pass from death unto life, as explained, while those who reject the message die in their sins and are consequently under condemnation or damnation, and have to pay the penalty of their sins under the dominion of death, hell and the grave. If they had hearkened, obeyed, and endured unto the end in the kingdom of God they would have been redeemed from sin and their garments made clean and white in the blood of the Lamb through their obedience to the principles that He taught were necessary for eternal lives in the presence of the Father. There are no two roads to endless lives. Obedience and humility are required alike of king or peasant.

In order to make a success in the science of theology we must seek first the kingdom of God, and His righteousness. The Apostle John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (*1 John ii, 15-17.*) This is a plain, emphatic reason why we cannot make a success in

this science and love the things of the world, for the love of the world leads to death. We will now quote from the Pearl of Great Price, the writings of Moses, as revealed to Joseph, the Seer, in December, 1830: "And He (God) called upon our father Adam by His own voice, saying, I am God: I made the world, and men before they were in the flesh;" referring to our pre-existence, for God is the Father of the spirits of all flesh. "And He (God) also said unto him, If thou wilt turn unto me, and hearken to my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of my Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask, it shall be given you." Can anything be plainer or more simple than this? It seems that if anyone really desired to know the way of life they are answered, but the context is still more plain showing why it is so. "And our Father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know how to prize the good. And it is given unto them to know good from evil; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for, in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time. Therefore I give unto you a commandment, to teach these things freely to your children, saying, that by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I made and so become of dust a living soul." Mark, this is natural birth when we are born into the world; now for the "new birth," which the Savior mentioned when He spoke to Nicodemus. "Even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and in the world to come immortal glory: For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; therefore it is to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; and which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment. And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten."

We cannot be too grateful, my young friends, for these precious truths and for the authority our Heavenly Father has restored to the earth to officiate in the ordinances of His house. It will not do for us to waste our valuable time pur-

suing the vain pleasures of the world or to pattern after Babylon. If we do, and neglect the "one thing needful," our condemnation will be very great. We can only prove to God our Eternal Father that we love Him by keeping His commandments and they are not grievous.

Now it is a natural question to ask, when we have become members of the Church of Christ, what portion of our means should we consecrate to His service? Has He left us to do as we please concerning this matter or has He any laws or regulations concerning the disposition of our time or means? This question we will reserve for our next session.

TOPICS OF THE TIMES.

BY THE EDITOR.

REPUBLICAN NOMINEES FOR PRESIDENT AND VICE-PRESIDENT—AN INTERESTING CAMPAIGN IN PROSPECT—WILL THE REPUBLICANS YIELD THE GOVERNMENT IF BEATEN?

THE exciting topic of the day is the Chicago nominations by the Republican Convention for President and Vice-President of the United States. James G. Blaine, who came so near getting the nomination of President eight years ago, has been nominated with great enthusiasm at Chicago. He was evidently very anxious to be nominated at that time, but his ambition was not gratified. Since then he has seemed to be indifferent, and as his indifference has appeared to increase, the desire of the members of his party has become stronger to make him President. John A. Logan has been nominated as Vice-President. According to some of the accounts there was considerable enthusiasm over their nominations at the Convention. Whether the country will receive their candidacy as warmly and vote for them as enthusiastically remains to be seen. There is probably no people in the United States who are so much interested in the nominees for the office of President and Vice-President as the people of Utah. Our affairs occupy so large a space in the thoughts of public men that it is a matter of great interest to us who the President shall be. The policy to be pursued in the treatment of our question depends very much on the personal character of the Chief Executive; at least we have fallen into the habit of thinking so.

The question has been asked a number of times since these nominations have been made as to the probable feeling of Mr. Blaine in regard to us. There is scarcely any need to ask that question with reference to John A. Logan. He has been an undisguised enemy of Utah for years, and has never permitted an opportunity to pass when he could say a bitter thing respecting us. Not so with Mr. Blaine. He has not gone out of his way thus far to assail us. Still he is a politician, and those who have experience know what that means. Were Mr. Blaine left to himself I have no idea that he would seek to injure us. But the pressure that was brought to bear on James A. Garfield after his election was so great that he could not resist it, and he became the exponent of the most rabid anti-"Mormon" views. Garfield was a man who knew more about us in some respects than any man in public life. He had examined our doctrines; he was acquainted with many of our people; he had visited our country twice, and on each occasion had expressed the most friendly sentiments. He had deprecated the hostile policy of some of his party, and was not disposed to treat us unfairly. But all this changed when he became President. He doubtless thought that he could

only maintain his popularity by joining in the outcry against us. He had been accused of being a "Jack Mormon," and to relieve himself from such a suspicion he attacked and threatened us.

We have scarcely room to expect any different policy from the present nominee of the Republican party. That party seems to be determined to destroy us if possible. The platform presented to the Convention at Chicago and upon which these nominees must stand goes further than any previous platform in this: that it suggests the use of the military in the event of the civil power not being able to reach us. It is an old proverb, that "they whom the Gods would destroy they first make mad." This seems especially applicable to the Republican party at the present time. Not content with trampling upon the Constitution and the fundamental principles of the Government to reach us, they now announce the intention, in the event of a failure to reach us by the present unconstitutional Congressional enactments to have recourse to the military. Such action would lead to the inevitable destruction of the Republic. Not a shred of liberty would be left. It remains to be seen how far the Lord will permit this party to go in its insane attempts to destroy His work. Already they have fulfilled many of the predictions of the Prophet Joseph concerning the steps that would be taken by the Government to destroy the Constitution, which is the charter of our liberties. It may be that the Lord will permit them to go to the utmost limit in order that they may fill the cup of their iniquity. We shall be subjected to many trials to test and prove us, and to give us that experience which is necessary for us to obtain to qualify us for the destiny before us. But of this we may rest assured that the Lord will not permit them to injure His work, much less destroy it. His promise has gone forth concerning this, and it cannot fail.

The country will now watch with great interest the action of the Democratic Convention. As a party they are not so well disciplined as the republicans, and are not so united in their policy. This is due to the fact that they have been out of power for twenty-three years and upwards. If they should nominate a strong ticket, one that would be popular with the masses, they may make a lively canvass for Mr. Blaine and Mr. Logan. The two latter, however, and especially Mr. Blaine, are excellent political managers. Probably Mr. Blaine has no superior in this respect in the United States. He is a dashing man, full of audacity and resources. Should there be hard times in the country it will greatly favor the Democratic party in their campaign, as many voters are greatly influenced by the condition of business. There is a large floating vote that hard times will be apt to drive away from the Republicans unto the ranks of the Democratic party for the sake of having a change in the policy of the administration. But should the Democratic party carry the election, I think it exceedingly doubtful about it getting possession of the government. I do not believe that the Republican party intends to relinquish the reins to their opponents. They persuaded themselves in 1876 that if they turned the administration over to the Democratic party, the whole fruits of the war would be swept away, and the precious blood and the treasure that it had cost to save the Union would all have been expended in vain. It would be easy for them to permit the same kind of arguments to again have weight in their minds to justify them in resisting any attempt of the Democrats, even if they carry the election, to take possession of the government. In the meantime we shall watch with great interest the result of the nominations, and of the election.

DESERET S. S. UNION MEETING.

THE general annual meeting of the Union was held in the Tabernacle on Saturday evening, April 5th, 1884, General Superintendent Geo. Q. Cannon presided.

Present on the stand: the First Presidency, members of the Quorum of the Twelve, Presidents of Stakes and Sunday school superintendents. The following Stakes were represented: Beaver, Bear Lake, Box Elder, Cache, Davis, Juab, Millard, Morgan, Parowan, Panguitch, Salt Lake, Sanpete, Tooele, Utah, St. George and Weber.

Assistant General Supt. John Morgan opened by prayer and afterwards spoke of the good results of the system of visiting committees instituted in some of the Wards of this city and elsewhere, some schools having nearly doubled in numbers since this work began. With the consent of the Stake authorities and the Bishop of the Ward suitable young men and in some instances young women were selected and sustained before the Ward in which they were to operate, whose duty it was to visit all the families in the districts assigned them, both in the Church and out, and take up a short labor with the parents and children, to get the latter to attend Sunday school. This work could be done so as not to prevent the workers from attending school punctually themselves. The visitors should labor with a view of bringing all the children of their districts to the Sunday school. He also observed, we should bear in mind that we are not engaged in a reformation but a formation of character and therefore should be very careful to start right with our children.

Assistant General Supt. George Goddard said it was very desirable to do away with choir singing in the schools and have concert singing instead. For the purpose of encouraging concert singing the Union had published an edition of 5,000 books, consisting in part of the songs and music that were awarded prizes last year. Over half the edition was already disposed of. In relation to the Sunday morning visiting work just mentioned, it should be done in a spirit of love and kindness, and persevered in till all the children in Zion were brought under the influence of the Sunday school. To this end it was the counsel of the authorities that this work be taken up and adopted in all the branches and Stakes of the Church in Zion. There are now upwards of 40,000 children enrolled as attendants of Sunday schools in Zion. But according to the census of the Territory there were probably some 10,000 children who do not attend.

The choir sang, "To the Tap of the Drum."

Superintendent Wm. Fotheringham, of Beaver, was pleased to report that the schools in his Stake were improving. He had been impressed by the same spirit as the authorities here, in relation to Sunday morning visiting, having noticed with great regret that many children who left home for school loitered on the way and very often did not attend at all. To prevent this a system of committee work was instituted and patrols appointed on each block, to visit the families between 9 and 10 o'clock, and get the children and young people out of the streets into the Sunday school. Monthly meetings of officers and teachers were held in Beaver with very good results.

Supt. John Maiben reported a very marked increase of interest in the Sunday school cause in Sanpete. They held conjoint meetings, reviews and jubilees in the several Sunday schools of the Stake with good results. He had noticed a

great improvement in the character of the recitations and other exercises introduced.

Prest. John D. T. McAllister, in the absence of Stake Supt. Whitehead who was unable to attend, reported the Sunday schools of St. George Stake in a very satisfactory condition. Schools were organized in every Ward and Branch of the Stake. The sacrament was administered in all the schools every Sunday. He felt that children should not be wearied by long addresses in school.

Song by the choir, "The Harper."

Supt. John K. Hall took pleasure in reporting the Sunday schools of Morgan Stake in a healthy and satisfactory condition. They have a S. S. teachers' meeting for the Stake that is held once a quarter.

Supt. Charles W. Nibley, of Cache, reported the schools under his charge in excellent order. Nearly all the leading Elders took a lively interest in them, and it had been observed that where the Bishop and his Counselors attended punctually and regularly a good influence was the result. Sunday morning missionary work had been adopted with very gratifying results. The increase in attendance had been so great as to necessitate the removal of some of the classes into another building. He had learned by experience and observation that the fewer classes the better in a Sunday school. If all the children in one room were in two or three classes, or still better in one class, instead of fifteen or twenty, less confusion and more good would be the result.

Singing by the male members of the choir, "Merry Men are we."

President J. W. Crosby reported the Sunday schools of the Panguitch Stake as in very good condition. As a general thing the Bishops and their Counselors were punctual in attending schools to assist the superintendents in their work. The Stake and Ward authorities were enlisted in this good work. Many had to travel for miles to attend Sunday school. Those who were trained in the Sunday schools and improvement associations made the best missionaries abroad and at home.

Supt. Wm. Paxman was pleased to report that the schools in the Juab Stake were well attended, with a sufficient number of good teachers. The Seventies had been engaged in Sunday school missionary work, not only visiting the houses of the Saints between nine and ten in the morning, but patrolling the streets until half-past ten, for the purpose of bringing all from the streets into the Sunday school. Two schools had lately been organized and another would soon be commenced. His predecessor, Brother Geo. Teasdale, was a faithful laborer in this good work.

"O, my heart is weary waiting," was beautifully sung by the choir.

Apostle Moses Thatcher said he never experienced such pleasure and satisfaction in performing any mission of his life, as that he realized while engaged in the Sunday school work. Dwelt on the growth of the Sunday school cause in Cache Valley. Observed that the children of the northern Stakes had been taught in their Sunday schools to contribute their nickles towards the building of the Temple and over \$2,000 had been raised in this way. He urged upon Sunday school teachers the importance of imparting true and correct principles to the children. Much responsibility rested on the teachers of youth in regard to this, as they would grow up imbibing the doctrines set before them, and become in a measure the kind of men and women intended by their instructors.

President John Taylor made a few interesting and encouraging remarks, tending to impress upon all the importance of the work of training the youth of Zion in the paths of truth, virtue, honor and rectitude. He said the day was not far distant when to be born in Zion would be the greatest honor that could be desired or possessed. We should seek for all useful knowledge and by-and-by we, as a people, will stand at the head in the knowledge of true sciences and arts as we now do in the knowledge of the gospel.

General Superintendent George Q. Cannon said it was the mind of the Presidency that all actively engaged in the Sunday school work should be released from their duties as home missionaries, and from every other general duty that would curtail their usefulness in this respect. It was also desired that no other meetings should be held at the same hour as the schools, that they might have full scope to exercise their usefulness. The Sunday school visiting committees should always be selected by and with the advice of the Stake authorities and Bishops of the respective Wards. In all these movements proper deference should be paid and respect shown to all in authority, whatever their position or calling.

Benediction by President Joseph F. Smith.

The beautiful singing rendered on this occasion was given by Brother A. C. Smyth's first singing class, in the tonic sol-fa system, and well deserved the encomiums it elicited.

TAMPERING WITH TEMPTATION.

"It will do just as well to-morrow," said young Martin to himself.

It was only sixpence—a silver sixpence—that he had picked up in the playground. He did not know who had lost it; he only knew that it did not belong to himself, and he had no intention of keeping it.

Bernard Martin had been rather strictly brought up in his childhood. Once he had been severely punished for an act of what might by some have been called trifling dishonesty. He had gathered and eaten some fruit in his father's garden which he had been forbidden to touch. There was both dishonesty and disobedience in this, and he was made to feel the penalty he had incurred.

The punishment had made a salutary impression on Bernard's mind. He was never afterwards guilty of intentional dishonesty until——, but this will come into my present narrative.

There was no one near Bernard Martin when he picked up the sixpence; and some boys, probably, would have had no scruple in appropriating the money, on the ground that such waifs and strays lawfully belong to the finder. Bernard, however, knew better—knew that, at any rate, it was required of him, by common honesty, to make due inquiry after the loser.

And he meant to do this. His first impulse was to set about making those inquiries at once. But then the thought struck him that it was as much the loser's duty to proclaim his loss as it was the finder's to make known his *find*. "At any rate," thought he, "it will do just as well to-morrow."

"What a fuss about sixpence!" says a boy, who generally has plenty of what he calls "loose cash" in his pocket, and can afford, as he thinks, to lose or throw away more sixpences

than one. "If I were to lose sixpences out of my pocket, I should never know it; and if I did, I should say that the finder might keep them, and welcome."

"And that is what I say too," a second boy may perhaps add—a boy to whom a silver sixpence is a rarity. "Catch me making a—humph—of myself by letting everybody know what I find when I do have the luck to pick up anything! Other people should not be so careless with their sixpences. Besides, if a fellow says he has found sixpence there are lots of other fellows who would be ready enough to say that they had lost one, whether they had or not."

Now, I have nothing to say, by way of argument, to either of these young gentlemen; and I shall go on with my story. Bernard Martin would have been very glad if anybody had given him sixpence, for money of any denomination was not very plentiful with him. But, as I have said, he had no immediate thought of keeping that which he had found.

"I'll think about it to-morrow," he said; and then he slipped the sixpence into his pocket.

The morrow came, and the sixpence was still in Bernard's pocket; but the old thought had gained strength in his mind.

"Whoever has lost the sixpence," said he to himself, "will be sure to miss it, and speak about it. I shall hear something about it before night, no doubt."

But he heard nothing. Whoever had lost the money was quiet about it. Meanwhile, the finder began to think that he was very much in want of money, and that the sixpence, if it were his, would be a welcome addition to the few pence his purse contained. He wished it were really his own.

On the previous day the boy had thought that he would without fail seek for the sixpence's owner before twenty-four hours had expired. But the hours had expired, and he was no nearer to restoring that which he had found. No nearer! He was much farther off from it.

"It is safe enough in my pocket," said or thought Bernard; "and when the loser has found out his loss it will be time enough for me to give it up."

Bernard Martin's besetting weakness and sin, was covetousness. He desired to have a little more than he possessed. He had a few pence, and he wished for shillings. If he had had shillings, he would have wanted pounds. Do you wonder, then, that when the silver sixpence was in his purse, he began to wish it was his own? Or that, when day after day had passed without any inquiry having been made after the lost money, he began to think whether he could not look upon it as his own?

There was no more thought in Bernard's mind about seeking after the owner of the lost sixpence. Still, he had some reluctance about spending it. It was not his, exactly, to do what he liked with. He would keep it unbroken—in case it should be asked after.

(To be Continued.)

A GOOD ANSWER.—A minister once asked his Sunday school children if there should be any contention in heaven, what they thought it would be about.

"O sir," they replied, "there will be no strife there."

"Well, but supposing there should be such a thing, what do you think it would be about?"

"Well, sir," said one, "I suppose if there be any contention, it will be who shall get nearest to Jesus Christ."—*Ex.*

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, JULY 1, 1884.

EDITORIAL THOUGHTS.

PROGRESS OF THE SAINTS—A HIGHER STANDARD OF LIFE—
GROWTH OF INFIDELITY.

PROGRESS ought to be the motto of the Latter-day Saints. We cannot stand still. If we do not go forward we must go backward. But, as a people, we are advancing. The evidences of progress are to be seen on every hand, especially among the children of the Latter-day Saints. A higher standard of life is being aimed at and reached. The rising generation have many advantages which their fathers and mothers did not have, and the effect upon them is very apparent. There are many children in our Sunday schools at the present time who can answer questions which, a few years ago, it would puzzle many of our Elders to answer. A knowledge of principle, and of our doctrines, and especially the history of the Church, is now being taught with so much system that nearly all our children are benefited thereby. Of course, there are boys who will smoke and chew tobacco and, perhaps, use rude and vulgar language. There are girls who may be careless about their habits and not circumspect in their associations; but these, we hope and believe, are the exceptions. Those of us who are old enough can contrast the present with the past, and be satisfied that there is a great improvement.

It is a great labor to elevate an entire people, as is being done in our case, out of the ruts of ignorance and tradition in which preceding generations have run. It would be a hopeless labor if it were not for the assistance of the Spirit of God. We have no cause to be discouraged at what has already been done, though the work yet before us to be accomplished is immense. A people gathered from the various nations of the earth, with all their pre-conceived notions and traditions, with but little knowledge of the truth, and differing so much in their educations and in their manners, furnish materials which are not easy to manage and to make one. The Spirit of God, however, operating upon the mind of every faithful person, accomplishes wonders, and now, with the aid of our Sunday schools and the other associations that are established among us, the children who are born or brought up in Zion can be made one people and be banded together with a union the equal of which is not to be found anywhere in the world.

As time rolls on a higher standard of life is demanded of us as a people. Many things which were winked at in the past cannot be permitted now. The building of temples and the desire of the people to enter into them and attend to ordinances are a means of enforcing the requirements of the gospel upon the Saints. In order to have the benefit of temple ordinances there must be a disposition manifested to conform

with greater strictness to the laws of God. This will have a marked effect upon the people; for every Latter-day Saint who has true faith in the gospel and in its ordinances will be desirous to receive the benefit of the ordinances administered in the temples, and when they know that to get the benefit of these their lives must correspond with their professions, they will conform more strictly to the teachings which they receive.

It is surprising how rapidly unbelief grows in the Christian world. When the first Elders of this Church went forth preaching the gospel they appealed to the Bible to prove the truth of their doctrines. They were perfectly consistent with its teachings. Honest-hearted people who loved the truth had to receive them. They became Latter-day Saints; but they were comparatively few. The great bulk of the religious world, with their ministers, rejected the truth, and to do so they had to reject the Bible. To try and preserve their consistency they said that the scriptures had a double meaning. From that time unbelief began to grow, and to-day the Bible has lost its influence and there are but few who are willing to believe that it is the word of God and an infallible guide.

This is a very remarkable result of the preaching of the gospel. Yet it is what might have been expected. For the Lord Jesus said, when He was upon the earth, that "this is condemnation, that light has come into the world, and men choose darkness rather than light." Like the Jews of old, this generation has rejected the word of God, and their faith has decreased. The light that they had has been taken away and darkness fills the place thereof. There are but few ministers of religion now who believe the Bible as it is. The account of the creation as given by Moses is almost entirely rejected. They do not believe what the Lord said respecting the gifts and graces that should follow believers in the gospel, and upon the doctrine of patriarchal marriage, so plainly sustained by the Bible, they evince entire skepticism. They reject the doctrine as fully and with as great scorn as if there was not a word in the Bible to sustain it, or as if the Bible itself pronounced against it.

What can be expected from a people who take this course? They only believe that which suits them, whether it agrees with the Bible or not. It is not the word of God that they want, but that which suits their own tastes, passions and prejudices—that which they look upon as popular. All else, however true, they reject. It seems as though that which is pleasing in the sight of God is an abomination unto men, and that which is pleasing in the sight of men is an abomination unto God. That which they look upon as desirable is repulsive to the laws of the Lord. The heaven which they picture to themselves, God, in reality has no place in. The heaven which God promised unto the faithful they do not wish to enter. He calls Himself the God of Abraham, Isaac and Jacob. The world look upon these men as barbarians. The Bible speaks about the righteous going to Abraham's bosom. The popular world, to-day, look upon Abraham as unfit for their society, and, if he were alive now, they would favor putting him in the Penitentiary. What can be done with a generation which entertain such views? who have their creeds, and doctrines, and churches, and society to suit their own notions, without the least regard to God, or to His will and His laws?

ANGER begins with folly and ends with repentance.

THE COLOSSUS OF RHODES.

THE magnificent statue of bronze known in history and legend as the Colossus of Rhodes was the prototype of the Bartholdi statue which is designed to be placed at the entrance of New York harbor.

The Colossus stood at or near the sea entrance to the city of Rhodes, in triumphal commemoration of the repulse given by

The city of Rhodes was built and made the capital late in the fifth century, B. C. After having fallen under the power of Alexander the Great, and at his death thrown off the Macedonian yoke, the little nation rose to wonderful fame. And one hundred years after the establishment of the city of Rhodes, it was besieged by the jealous Demetrius Polioreetes, king of Macedon, who sought again to make the island contributory to his dominion. The ports of the assailed city were



the Rhodians to their besiegers in the fourth century before Christ.

Rhodes is a small island in the Mediterranean Sea, off the coast of Asia. In remote times it was populous and wealthy. Its people were artistic and yet warlike and adventurous. It was renowned especially for its commerce; and later, even in its decadence as a maritime or commercial power, it was esteemed as the seat of high learning.

renowned as being the most beautiful and convenient in the world. They furnished easy ingress to the invaders. But the Rhodians were skillful and brave; and they were aided in their defense by Ptolemy Soter, the ruler of Egypt. Demetrius and his forces, after a prolonged struggle, were forced to lift the siege. They departed and left behind them immense quantities of paraphernalia which became the spoils of the victorious defenders. The jubilant Rhodians out of compli-

ment to their Egyptian ally, and in praise to Apollo, conceived the idea of erecting this brazen image. Chares of Lindus was employed to produce the work. This artist was a pupil of Lysippus, and he began his labor on a very grand scale. But when the statue was half finished the money appropriated for its erection was exhausted. And Chares in deep disgust committed suicide. Laeches completed the figure about the year 280 B. C. According to the best estimates it was 105 feet high and weighed three quarters of a million pounds. It was hollow, and the head of the stupendous figure could be reached by means of a winding staircase within, which led from the heel upward.

Legends say that the Colossus guarded the harbor of Rhodes, standing on enormous piers with one foot on either side of the principal channel. Historians and antiquarians dispute this. But in the absence of a common absolute proof to the contrary, the old poetical idea will receive the belief of the majority of mankind.

The statue stood in majestic glory—the envy and admiration of all—for a period of 56 years, or until 224 B. C. At this time the island was shaken by a heavy earthquake, and among other losses which were sustained, the guardian Colossus was toppled from its piers and half-buried in the soil. Already the power of Rhodes had begun to wane. And so the beautiful figure was allowed to lie neglected in its self-made grave for nine long centuries. During this time mighty changes for the worse came to Rhodes; and in the middle of the seventh century of the Christian era, the island was conquered by the Saracens. These vandals resurrected the Colossus, but only to make merchandise. They sold it to a Jew, by its weight and bulk of metal. And the practical purchaser carried it away piece-meal on the backs of 900 camels. The melting pots and molds soon transformed the fragments of the statue into unrecognizable shapes; and to-day even tradition is not bold enough to trace the material of the Colossus.

The pride and glory of the Rhodians like their idolatrous statue have vanished; just as all things earthly must fade under the breath of time.

A GLIMPSE OF ANCIENT HISTORY.

BY J. H. W.

THE Hebrews, that is, the nation composed of the descendants of Jacob, were the only nation of antiquity, who had among them a regular and authentic history. In the scriptures there is a chain of such history from the time when Adam was placed upon this planet till profane history assumes an authentic form. In the early portion of this history, the date of events is determined by a succession of first-born sons accompanied by a statement of the age of each individual, at the time when his eldest son was born. In the later portion of the history the dates, as well as the order of events, are determined by the length of the reigns of a succession of judges and afterwards of kings.

There are some difficulties in adjusting this chronology, chiefly arising from variations introduced into manuscripts and translations of the scriptures, during a long course of ages. Still, the best, and, the only reliable guide, is that contained in, or corroborative of the Bible narrative.

As the land in which the Israelites were placed was in the very center of the world's population, in the neighborhood of

the great empires that successively arose, and as it became an integral part of those empires, the history of that people is intermingled with almost all that is important in the history of our species. In reading the sacred history, there is brought before us in regular succession, first the earliest kingdoms of men, namely, that built by Enoch upon this continent, and that built by Ashur, one of the grandsons of Noah. This kingdom became the nucleus of the great Assyrian empire. From thence is brought before us in regular succession the sovereignties established on the banks of the Tigris and the Euphrates, and the states that rose to eminence on the eastern shore of the Mediterranean sea—the kingdoms of Egypt, Ethiopia, Syria, Babylon and Persia, and the influence which they exerted in the affairs of men in different ages of the world.

The regular chain of Jewish history is broken off at the building of the second temple, after the return from the captivity of Babylon, when the Persian monarchy was at its height; but a general view of the subsequent history of the world, marking the rise of the Grecian empire on the ruins of the Persian, its separation into several kingdoms, the advance of the Roman empire in its gigantic strides to universal sovereignty, its strength and character, its decay and overthrow, all are given in the prophetic visions of the Hebrew prophet, Daniel, in such a graphic manner and so perfectly conformable to the truth of history, that when we lose the aid of the Jewish history we cannot follow a better guide than the bold characteristic sketch of subsequent events furnished by the Jewish prophecies.

The history of the world naturally divides itself into two great periods, namely, that which elapsed before the coming of the Savior into the world; and that which has elapsed since that event. That which transpired before His birth is termed ancient history and it is to this we shall direct our attention.

The various dates and periods noted in the Hebrew scriptures, as examined and compared by many learned men, as well as the revelations given to Joseph the Prophet, make the duration of the world from the time when Adam was placed upon the earth, till the birth of Christ to be about 4,000 years, or, more exactly 4,004 years. (*For further particulars see Doc. and Cov. Sec. 107, verses 41-53.*) For aiding the memory this period may be conveniently divided as follows: At the middle of this period, or 2,000 years before Christ, and 2,000 after the advent of Adam, Abraham was born. The call of Abraham was the commencement of that important dispensation of Providence, by which one family was separated from the rest of the world, increased to a nation—the Jews—planted in a central place of the earth—Palestine—that they might preserve among them the knowledge of the name, character and law of a true God, and be the means of ultimately diffusing it among the rest of mankind.

In the middle of the 2,000 years which elapsed between Adam and Abraham, or about the year B. C. 3,017, Enoch was translated to heaven, also the city of Enoch was taken up from the earth. Thus did God show His favor and approbation of those who walked in obedience to His law.

Again, in the middle of the 2,000 years, which transpired between the birth of Abraham and the birth of Christ, or about the year B. C. 1,001, Solomon's temple was finished. This period marked the fulfillment of many of the promises made to Abraham. (*See Genesis xxi, 1-7; also xiii, 14-17.*) Then, and not till then, did Abraham's seed reign in peace and prosperity from the great river Euphrates, to the shores of the

Mediterranean Sea. Thus the whole period of 4,000 years is divided into four parts of 1,000 years each, every successive epoch commencing with a remarkable event, namely, the advent of Adam upon this world, the translation of Enoch, the birth of Abraham and the completing of Solomon's temple.

A. M. 0	ADAM. Cain—Seth—Abel.	COTEMPORANEOUS RECORD. First 4 chapters of Genesis.	B. C. 4000
500	JARED.	Genesis. 15th chap. 15-19 verses.	3500
1000	ENOCK. Methuselah—Lamech.	Genesis, 5th chap. 19-31 verse.	3000
1500	NOAH. Shem, Ham and Japheth—Ashur—Nimrod—Terah.	Genesis, from 6th to 12th chapters.	2500
2000	ABRAHAM Lot—Sodom Destroyed—Melchizedek—Ishmael—Isaac—Jacob—Joseph—Children of Israel in Egypt	Genesis, from 11th chap. 27th v. to 25th chap 9th verse. Genesis. from 21st chap to 50th chap.	2000
2500	MOSES. Pharaoh—Giving of the Law—Joshua—Judges—Samuel—Saul—David.	Books of Exodus, Leviticus, Numbers, Deuteronomy, Job, Joshua, Judges, Ruth, 1st and 2nd Samuel.	1500
3000	SOLOMON. Revolt of Ten Tribes—Captivity in Babylon—Daniel—Esther.	Books of 1st and 2nd Kings 1st and 2nd Chronicles, Daniel, Esther, Isaiah, Jeremiah and part of Ezekiel.	1000
3500	EZRA. Second Temple built—Conquest of Alexander—Judas and Simon Maccabees—Roman Conquest—Herod.	Book of Nehemiah. 12 last Prophetic Books of Old Testament and Books of the Apocrypha—Writings of Josephus.	500
4000	CHRIST.	The Psalms were the national Songs of the Hebrews.	0

These four epochs of 1,000 years each, may be again subdivided into periods of 500 years each. Respecting the first two epochs, which elapsed before the birth of Abraham, so little is recorded that it is of less importance to divide them into half thousands. We may remark, however, that the first

1,000 years, that is, from Adam to Enoch, is divided nearly equally by the birth of Jared, the fifth descendant from Adam, which occurred in the year B. C. 3,544.

The second 1,000 years, that is, from Enoch to Abraham, is divided nearly equally by the announcement to Noah of the coming deluge, and the command to build the ark, which events occurred about the year B. C. 2,448.

Of the other 2,000 years, which transpired between the birth of Abraham and the birth of our Savior, the subdivisions are marked by very important eras. That which intervened between Abraham and Solomon, is divided by the mission of Moses to the Israelites, their deliverance from Egypt, and the giving of the law at Mount Sinai, which was in the year 1,491, or nearly 1,500 years before Christ.

The last epoch of 1,000 years, or that which intervened between Solomon and the birth of Christ, is nearly equally divided by the return of the Jews from their captivity in Babylon, and the building of the second temple under the command of the Prophet Ezra. This second temple was finished in the year B. C. 515. Thus the whole period from Adam to the birth of our Savior, is divided by remarkable eras, into eight epochs of about 500 years each, as in the accompanying table.

Associated with these illustrious characters, either immediately preceding, cotemporary with, or directly following will be found the principal events of ancient history. Thus we find Methuselah and Lamech living immediately after Enoch; Shem, Ham and Japheth, cotemporary with and following Noah, and Ashur, the founder of Nineveh, and Nimrod, the founder of Babylon, the building of the tower of Babel and the confusion of tongues following shortly after.

Cotemporary with Abraham was Lot, his nephew, and Melchizedek, king of Salem, and priest of the Most High God; as well as the destruction of Sodom and Gomorrah. Immediately following Abraham were Ishmael, Isaac, Esau, Jacob and his twelve sons and the wonderful events which led Jacob and his family down into Egypt. Cotemporary with Moses were Aaron, Pharaoh, the deliverance from Egypt, and the giving of the law at Mount Sinai. Immediately following Moses came Joshua and the various judges. Previous to Solomon came David; cotemporary with Solomon was Hiram, king of Tyre; and shortly afterwards the revolt of the ten tribes. Then followed the captivity in Babylon: all those wonderful events recorded in the books of Daniel and Esther.

Cotemporary with Ezra was Nehemiah and following these came the conquest of Alexander, the breaking up of his empire, and the wars of the Jews under Judas and Simon Maccabees. (*See Apocrypha; Josephus' Antiquities of the Jews, Book 12.*) Immediately preceding the birth of Christ, came the Roman conquest, and the reign of Herod. At length, in an era of profound peace, the Savior was born.

If you would insure success in your undertaking, whatever it may be, let nothing divert your attention from it. Leave nothing undone, no matter how seemingly little and unimportant it may be, which is calculated to promote its accomplishment. There is no other way to make success certain. It is not luck. It depends on doing, doing, doing.

ALL between the cradle and the coffin is uncertain.

BLESSINGS are often not valued till they are gone.

Lessons for the Little Ones.

IN HONOR OF THE BOYS.

THE Feast of Flags is a Japanese festival in honor of the Boys. It is celebrated during the first week in May, and a jolly time the boys have of it, for every shop is crowded with toys, only for the boys, and every boy receives new gifts and pleasures.

When the Japanese windows are filled with thousands of flags and hundreds of big paper fishes, with images of the Japanese soldiers and heroes, dressed up splendidly in armor, with spears and swords in their hands, and bows and arrows on their backs; with helmets on their heads and sandals on their feet, some on horseback and some on foot; when you see all sorts of animals made of silk; and tents, horses, bows and arrows and all other toys that boys delight in, but not one single toy for the girls—then you may know that the Feast of Flags is near.

When the great day comes there are hundreds of huge fishes flying in the air, puffed out round and full like real fishes, and their fins and tails wriggle, and they pull at the strings that fasten them to the poles, just as fishes in the water do.

These fishes are all sent swimming in the air in honor of the boys. Every Japanese family, where there are boys, plants a tall bamboo pole in the ground, and to this pole is hung a great paper carp by a piece of cord fastened to its gills. The carp is made hollow, so that the wind will fill it out like a real carp, and away it goes, swimming merrily in the air. In the great cities there are thousands of them, some old, with fins and tails torn by the breeze, but most of them new and fresh.

The carp is thus hoisted because it is used as a symbol of the boys' youth and manhood, for the carp, you know, is a strong fish that lives in rivers and can leap high out of the water over the rocks and water-falls; it can swim against the current, snap flies in the air, and in short, overcome most of the difficulties that beset the way of a carp.

Now the Japanese fathers think boys ought to, like these carp, be able to overcome all difficulties and to face every danger, so the carp is used as a symbol of the boy's courage, and every father who has a baby boy sends the carp floating in the air this first week in May. When the baby boy is old enough he hoists it himself.

Then the toys of which I have told you are given to the boys, and every gentleman buys his son a helmet to remind him that he must one day be a soldier, and therefore he must always be brave.

This Feast of Flags is a very curious festival, and lasts about one week.

THE LAND OF SPIDERS.

UPON the steppes to the South of the Irtysh, in Russia, lies a desert tract of land called the "Land of Spiders;" for a distance of miles, the only living creatures to be found are great, brown and black spiders of the species of tarantula, and as savage and poisonous as those of Italy.

They live in smooth, round holes in the ground, and the surface of the earth is covered with their webs. The natives stand in great fear of these deadly spiders and nothing can induce them to cross the infected tract unless upon horseback. They believe that the spiders can spring the length of a yard, but really they can only jump three or four inches at a time.

If one of the webs is touched with the lash of a whip, out springs a huge spider, which fastens its fangs in the thong and holds on fiercely until crushed to death.

Hundreds of sheep visit the place and feed upon the spiders. They pass slowly along crunching the horrible insects as though they were the sweetest grass, and as they put their noses to the webs, out dart the savage tarantula from their dens, striking their fangs into the lips of the sheep who lick them off quite indifferently, though one such poisonous bite would probably cost a man his life.

THE LARGEST VOLCANO IN THE WORLD.

GEOGRAPHIES tell us that a volcano is a mountain sending forth fire, smoke and lava, but this volcano of which I am going to tell you, is a black, yawning, hideous pit at the foot of a mountain, upon the island of Hawaii, one of the Sandwich group in the Pacific ocean.

The name of the volcano is Kilauea, and if you stand upon the precipice, looking down into the pit, you see a floor of shining black lava, smooth as glass, and stretching miles away with slender columns of smoke curling up here and there; but at night these little columns of smoke become pillars of fire, sending out their lurid light, until hundreds of miles at sea the ships can see the glow.

That is how it looks from the precipice, a thousand feet above. But when you scramble down the rocky ledge and see the great fiery lake of lava more closely, it looks very different, and a thousand times more terrible.

It is a great pit, nine miles in circumference, and though it appears smooth from above, you will find the lava floor all seamed and cracked, with deep fissures breaking up the surface through which the red hot lava boils and bubbles. These fissures make splendid ovens in which you can boil your tea, coffee and eggs, and broil a steak deliciously.

Three miles of hard walking over the lava floor will bring you to a lake of fire, called the "House of Everlasting Fire." This is a pit fifty feet deep, with raging, boiling lava hissing and spitting in its depths, and all around it the air is so hot and suffocating with noxious gasses that one must wear a mask for protection. And there are loud explosions, new rending of the lava floor and fresh boiling over of the blood-red lava, with shakings and quakings and thunderings, until it seems that all the fire in the earth must be concentrated at the bottom of this fiery volcano, Kilauea.

THE TARDY BOY.

Five minutes late, and the school is begun;
What are rules for, if you break every one?
Just as the scholars are seated and quiet
You hurry in with disturbance and riot.
Why did you loiter so long by the way?
All of the classes are formed for the day;
Hurry and pack up your reader and slate—
Room at the foot for the boy that is late.

BETTER TO WHISTLE.

As I was taking a walk early in September, I noticed two little boys on their way to school. The small one tumbled and fell; and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy cry, as though he were half killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way, and said:

"Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle."

And he began in the merriest way a cheerful boy whistle.

Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he, "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—*Ex.*

SPEAK KINDLY.

BY J. C.

SPEAK kindly of the erring one,
Love him the best you may;
The wrongs he yesterday hath done
May be your own to-day;
And if, forsooth, this should be so,
And you should need rebuke
'Twill help your case, that others know
The kindly course you took.

But, if, perchance, a brother err,
And you unlenient be,
And boast some charge you would prefer
Devoid of charity,
What then can you expect to find,
When others judge your case,
But justice, strictly underlined,
Without the pale of grace?

The cup that we to others fill,
The measure we bestow,
Are ours, by right of heaven's will
And meet that we should know;
And just it is, that strong or weak
Or rich or poor should feel
That they need only mercy seek
Who mercy kindly deal.

This world is not for one or two;
It is for one and all
And none have time to evil do
Who honor duty's call:
And he who will the brightest stand
Is he whose heart o'erflows
With love, and lends his heart and hand
To soothe his fellow's woes.

Then, let our deeds of love extend
To all earth's worthy ones;
The gift to win and hold a friend
Marks heaven's royal sons,
Love's labor rests with one and all
The needy to sustain,
To help a brother, should he fall
And see him rise again.

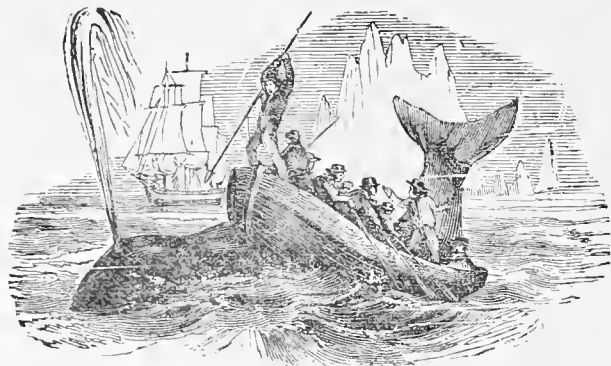
THE BEST PLACE FOR IT.—Some time ago there was a dray going along the street, and a cask fell down and the beer was spilt.

Somebody passing at the time said, "Oh, what a pity that the beer should be wasted!" No pity at all," said a little boy who was standing near; "better that it should be on God's earth than in God's image."—*Ex.*

EARTH'S CREATURES.

CETACEA.

BY cetacia is meant the whale and all animals similar in appearance and habits.



A single glance at this picture would almost be sufficient to negative the question, Have these creatures any intelligence? We cannot tell where the head ends and the body commences—where the body ends and the tail begins. Still, these, as all other animals, have their intelligence and peculiarities; and this brings us to the conclusion that in all animals a mind exists, in some degree. Is the whale a fish? Upon this we have arguments in favor and against. Though the arguments in favor are very few and weak. The whale, of all other marine animals, is most nearly allied to the human race. What! A whale like a man? In some particulars, only. Most fish are cold-blooded, while the whale has warm blood, and also a circulatory system, after the style, probably, of our veins; it breathes through lungs, and the mother nourishes her young by her milk. All these facts place the whale and its kind in another and altogether different class from its "fellows of the deep."

Perhaps but few of the readers of the JUVENILE have seen a whale. It is a creature of massive dimensions, often measuring seventy feet in length. In an animal of this size the main artery, leading from the heart, ejects blood into the whole system, and is a foot in diameter. At every beat it sends forth twelve gallons of blood to be carried through the body.

Whales set us an example of obedience. It is often the case that five hundred or more are found quietly following their leaders, which are some old "chiefs" selected, perhaps, on account of their experience. These are called schools, and the leaders, school-masters.

There is much affection shown by the mother towards her offspring; and she will risk her own life in defense of that of the young one.

Captain Scoresby gives the following description of the courage of a mother whale while her little one was in danger:

"The mode in which the agonized whale endeavors to carry off the young has all the appearance of an intelligent act: The 'infant' is taken under the fin of the mother, and pressed closely by the fin hand to the parent's side, much in the same manner as a child is sometimes carried for a short distance under a woman's arm. The strong pressure of the paw, nine feet long and five wide, is quite sufficient to drag off the young

with a hundred yards of rope and harpoon attached to the body."

The mother and her young travel together, and when the food is required by the "baby," the mother rolls on her side and the young whale sucks its milk like a calf from a cow. It is said that whales' milk is much richer than that of a cow.

UNCLE ZEPH.

TOOLS OF GREAT MEN.

IT is not the tools that make a great work; it is to the skillful hand and thoughtful mind that guide the instruments, that the credit belongs. Sir Joshua Reynolds, when asked how he so wonderfully mixed his paints, replied, "I mix them with brains, sir," meaning that his tools were the ordinary brushes that any artist could get. Ferguson, who carved many marvelous things among others the wooden clock that measured the hours, only used a common penknife.

Dr. Blank discovered latent heat with only two thermometers and a pan of water; and with a sheet of paper, a lens and a prism Newton unfolded the composition of light and the origin of color. Dr. Wollaston, the great scientific discoverer, once being visited by an eminent foreign scholar who requested to be shown over his laboratory, took his visitor into a little study, and pointing to an old tea-tray, containing a few watch glasses, test papers and a blow pipe, said: "There is all the laboratory I have." Stothard learned the art of combining colors by closely studying butterflies' wings. The great Wilkie began sketching with a burnt stick on a barn door, and Bewick began by drawing chalk pictures on the cottage walls of his native village; while Benjamin West's first brushes were made from the cat's tail. Ferguson used to lie in the fields at night upon a blanket, and make a map of the heavenly bodies by means of a thread with small beads on it, stretched between his eyes and the stars; while Rittenhouse first calculated eclipses on his plow handle. Franklin discovered electricity by means of a kite made of two cross sticks and a silk handkerchief, and a key.

There are many more similar stories that are just as true as can be; in fact, there are more who have done great things under disadvantages than otherwise.—*Ec.*

A DYING REQUEST.—"Promise me one thing," said a dying father to his son; "It is my dying request, will you grant it?"

The son, sobbing, gave his assent.

"I want you, for six months after my death, to go quietly and alone to my room for half an hour every day, and think."

"On what subject?" inquired the boy.

"That," replied his father, "I leave altogether to yourself; only think!"

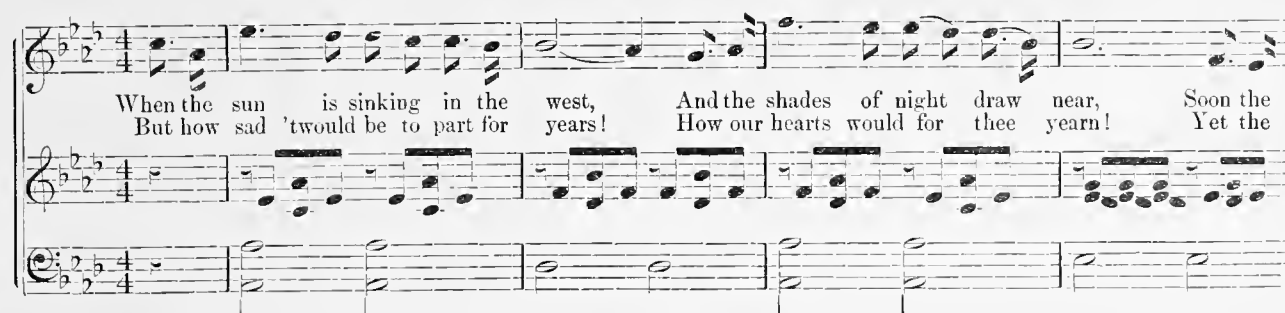
He had been a disobedient son, but he felt he would try to make some amends by keeping his promise; and when his father died he did try to fulfill that last request.

At first his thoughts wandered to all sorts of subjects, till at length his conscience began to work, and he was awakened to a sense of his wickedness and evil doings, and he set himself to amend his life and ways.—*Ec.*

WHEN EVENING COMES WE WAIT FOR THEE.

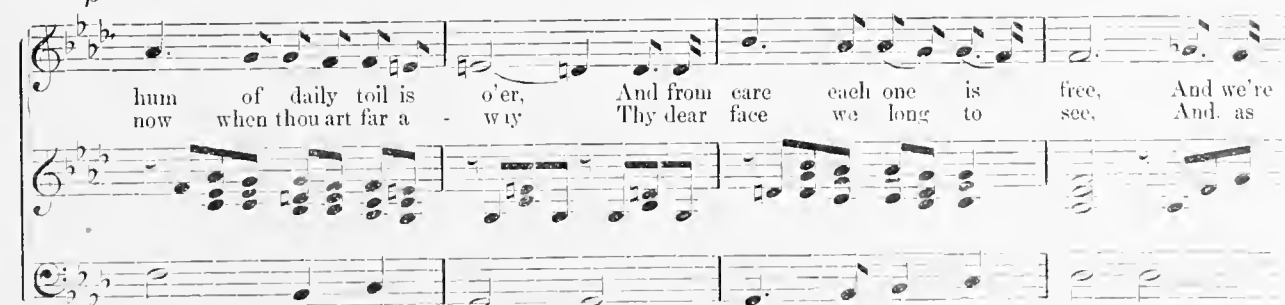
WORDS AND MUSIC BY EDWIN F. PARRY.

Moderato. mf



p

Cres.



Rit.

wait - ing at the cottage door, Looking, dear pa - pa, for thee.
time doth fly each day by day, Every eve we wait for thee.

CHORUS.

O we're wait - ing, watching wait - ing, Wond'ring when thou home wilt be,
Yes, when even - ing comes we're wait - ing, Wit - ing, dear pa - pa for thee.

CHARADE.

BY F. H. SMYTH.

My first, it stands upon four legs,
As any one may see;
But in the parlor you will find
It sometimes stands on three.

My second, you will all perceive,
Is worn upon the back;
I pity those in Winter time
Who such a thing do lack.

My whole is laid upon my first—
I'll give you now a sign:
'Tis always spread before each guest
When he sits down to dine.

The answer to the Enigma published in No. 11 is KITE.
It has been solved correctly by Louisa Ingram, Clarence
Wixom, Brigham City; Kezia Dinick, Spanish Fork;
Frank Pickering, Payson; Josephine Workman, Farmington;
Joseph P. Sharp, Vernon; Laura Thurber, Greenwich; J. W.
Storrs, Springville; Frank Merrill, Lester Merrill, Logan;
John W. Saunders, Salt Lake City.

He lives ill that knows not how to die well.

TWO WAYS.—Fred and Joe are boys of the same age.
Both have their way to make in the world. This is the way
Joe does: When work is before him, he waits as long as he
can, he hates so to touch it! He is almost sure to stop before
it is done. He does not care if fault is found. He says, "I
can't help it," or "I don't care."

Fred's way is not the same. He goes straight to his work,
and does it as soon as he can and as well as he can. He never
slights work for play, though he loves to play as well as Joe
does. If he does not know how to do a piece of work well, he
asks some one who does know, and then he takes care to
remember. He says, "I never want to be ashamed of my
work."

Which boy do you think will make a man to be trusted.
—*Ec.*

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